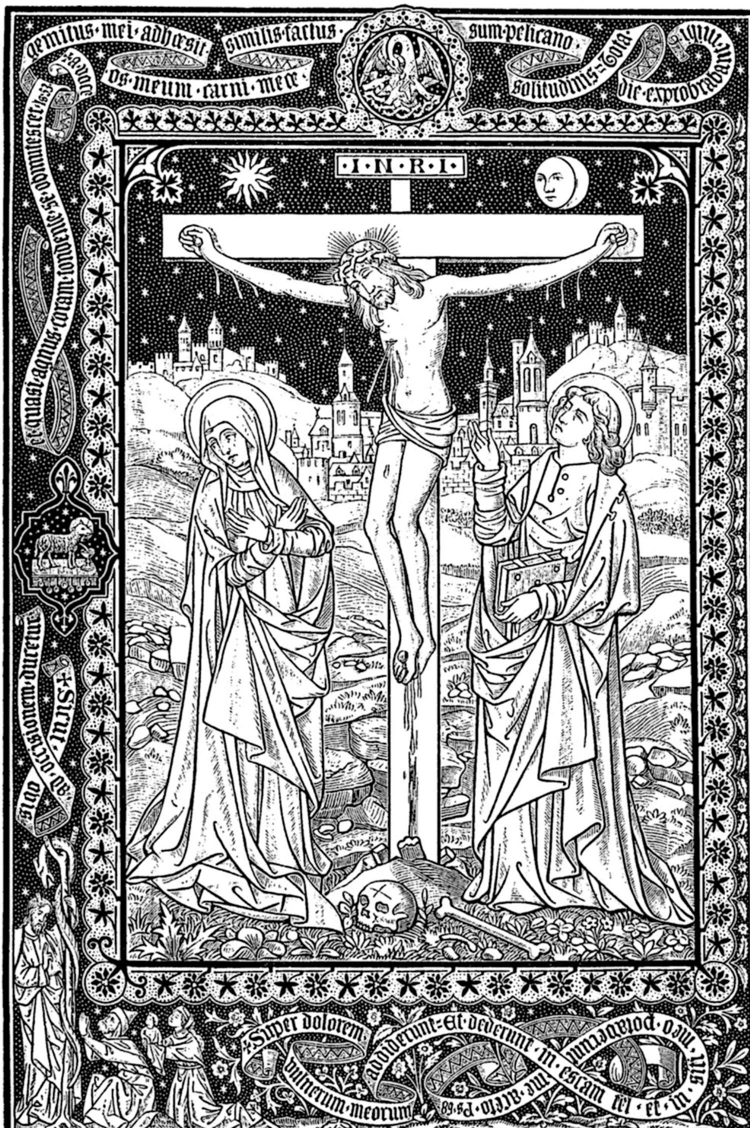
THE ORDER OF MASS

(The Extraordinary Form of the Roman Rite)



In Latin and in English

What is the extraordinary form?

The *ordinary form* of the Mass uses the Roman Missal (the book containing the ceremonies and prayers for Mass) that was revised and published after the Second Vatican Council. The *extraordinary form* of the Mass uses the Roman Missal published in 1962, before the revisions following Vatican II. In 2007, with his letter *Summorum Pontificum*, Pope Benedict XVI established the 1962 manner of celebrating Mass as a form that all priests of the Latin rite may offer without any special permission and coined the terms "ordinary form" and "extraordinary form."

The extraordinary form is often called the "old Latin Mass," the "traditional Latin Mass," or the "Tridentine Mass."

Why celebrate the extraordinary form?

As Pope Benedict says in *Summorum Pontificum*, "The Roman Missal promulgated by Paul VI is the ordinary expression of the 'Lex orandi' (Law of prayer) of the Catholic Church of the Latin rite. Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same 'Lex orandi,' and must be given due honor for its venerable and ancient usage." He adds in a letter accompanying *Summorum Pontificum*, "There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place."

How do I participate in the extraordinary form?

As at any Mass, the most important thing is to pray: adore and thank God; offer your own sacrifices to God in union with Christ's sacrifice; ask God for what you need; and receive Holy Communion if this is possible. It can be beneficial to follow along with the texts of the Mass using a hand Missal or a similar worship aid.

The posture of the congregation is often different from that of the priest and server. In addition, the posture of the congregation is different depending on whether a low Mass or a sung Mass is being offered. Responses that the congregation makes are printed in bold. Keep in mind that different places have different customs about the prayers and posture of the congregation.

If you are not very familiar with the extraordinary form, you may find it more helpful simply to observe the ceremonies and pray along with them interiorly at first rather than to risk being caught up in trying to follow every word perfectly.

Where can I find more information on the extrarodinary form?

Information on the history, spirituality, and ceremonies of the extraordinary form of Mass can be found online at *www.sanctamissa.org* among other places.

For the sake of consistency, where possible, the English text in this booklet follows the approved English translation of the Roman Missal, Third Edition, which is used for the Ordinary Form of the Mass.

The Mass of the Catechumens

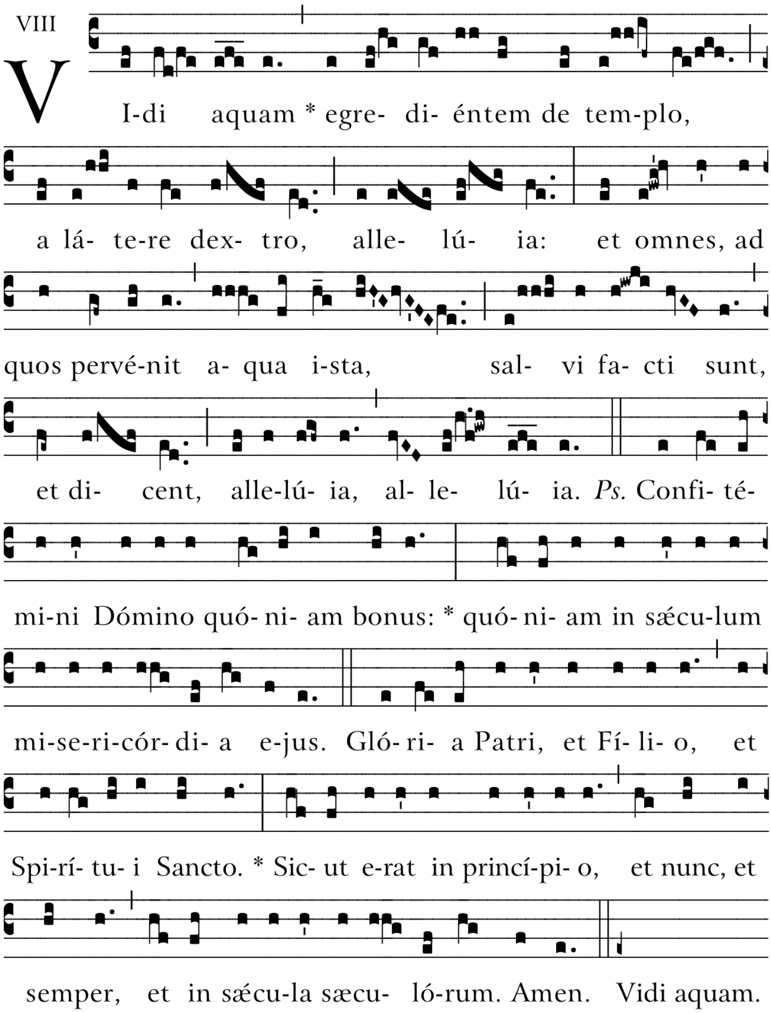
The procession begins. ***Stand***

If the sprinkling with holy water is to occur before Mass outside of the Easter Season, the celebrant and the ministers kneel before the altar. The celebrant intones the following antiphon which the choir and congregation continue:



You will sprinkle me with hyssop, O Lord, and I shall be cleansed; You will wash me, and I shall be made whiter than snow. **Ps.** Have mercy on me, O God, according to your great mercy. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. You will sprinkle.

If the sprinkling with holy water is to occur before Mass during the Easter Season, the celebrant and the ministers kneel before the altar. The celebrant intones the following antiphon which the choir and congregation continue:

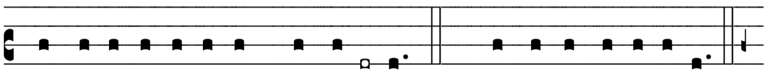


I saw water flowing from the Temple, from its right-hand side, alleluia: and all to whom this water came were saved and shall say: Alleluia, alleluia. **Ps.** Give praise to the Lord, for he is good: for his mercy endures for ever. Glory be to the Father, and to the

Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. I saw water.

If the sprinkling with holy water has taken place, at the conclusion of the sprinkling the celebrant chants the following versicles to which the congregation responds:

℣. Osténde nobis, Dómine, misericórdiam tuam. (Allelúia.)

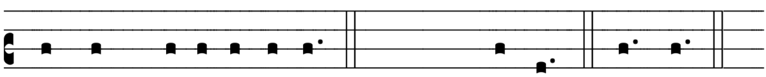


℟. Et sa-lu-tá-re tu- um da no- |bis. (da no-bis. Alle-lú-ia.)

℣. Dómine exáudi oratiónem meam.

℟. Et clamor me-us ad te vé-|*ni*- at.

℣. Dóminus vobíscum.



℟. Et cum spí-ri-tu tu- o. ℣. Orémus...nostrum. ℟. A-men.

The celebrant chants the following prayer:

Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus, et míttere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

Hear us, O holy Lord, almight Father, eternal God, and deign to send your holy Angel from heaven to guard, foster, protect, visit, and defend all those who live in this dwelling. Through Christ our Lord.

At the conclusion of the prayer, the congregation responds Amen *as indicated above.*

In a sung Mass, the choir sings the Introit (proper to the day).

At the foot of the altar, the celebrant begins Psalm 42, alternating with the deacon and subdeacon or the server. In some Masses, however, the recitation of this psalm is omitted. ***Kneel***

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

℣ Introíbo ad altáre Dei.

℣ I will go to the altar of God.

℟ Ad Deum qui lætíficat juventútem meam.

℟ To God, who gives joy to my youth.

℣ Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso érue me.

℣ Judge me, O God, and distinguish my cause from an unholy nation; from the evil and fraudulent man, deliver me.

℟ Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

℟ For you, O God, are my strength. Why have you cast me off, and why do I go forth sorrowful, while my enemy afflicts me?

℣ Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

℣ Send forth your light and your truth. These have lead me and brought me to your holy mountain and to your tabernacles.

℟ Et introíbo ad altáre Dei: ad Deum qui lætíficat juventútem meam.

℟ And I will go to the altar of God, to God, who gives joy to my youth.

℣ Confitébor tibi in cíthara, Deus, Deus meus: quare tristis

℣ I will praise you on the harp, O God, my God. Why are you sor-

es, ánima mea, et quare contúrbas me?

rowful, my soul, and why do you disturb me?

℟ Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

℟ Hope in God, since I will still praise him, the salvation of my countenance and my God.

℣ Glória Patri, et Fílio, et Spirítui Sancto.

℣ Glory be to the Father and to the Son and to the Holy Spirit.

℟ Sicut erat in princípio et nunc, et semper, et in sǽcula sæculórum. Amen.

℟ As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣ Introíbo ad altáre Dei.

℣ I will go to the altar of God.

℟ Ad Deum qui lætíficat juventútem meam.

℟ To God, who gives joy to my youth.

Then the celebrant continues with the other preparatory prayers, including the Confiteor*:*

℣ Adjutórium nostrum in nómine Dómini.

℣ Our help is in the name of the Lord.

℟ Qui fecit cælum et terram.

℟ Who made Heaven and earth.

℣ Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Joanni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitatióne, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beá-

℣ I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, my brothers and sisters, that I have greatly sinned in my thoughts, in my words, and in what I have done, through my fault, through my fault, through my most grievous fault. Therefore, I ask bles-

tum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

sed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

℟ Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.

℟ May almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

℣ Amen.

℣ Amen.

The other ministers recite the Confiteor*:*

Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Joanni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatióne, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have greatly sinned in my thoughts, in my words, and in what I have done, through my fault, through my fault, through my most grievous fault. Therefore, I ask blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray for me to the Lord our God.

The celebrant prays:

℣ Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

℣ May almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

℟ Amen.

℟ Amen.

The celebrant prays for absolution from God and continues.

℣ Indulgéntiam, absolutiónem, et remissiónem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

℣ May the almighty and merciful Lord grant us forgiveness, absolution, and the remission of our sins.

℟ Amen.

℟ Amen.

℣ Deus, tu convérsus vivificábis nos.

℣ O God, you will turn and give us life.

℟ Et plebs tua lætábitur in te.

℟ And your people will rejoice in you.

℣ Osténde nobis, Dómine, misericórdiam tuam.

℣ Show us, O Lord, your mercy.

℟ Et salutáre tuum da nobis.

℟ And grant us your salvation.

℣ Dómine, exáudi oratiónem meam.

℣ O Lord, hear my prayer.

℟ Et clamor meus ad te véniat.

℟ And let my voice come unto you.

℣ Dóminus vobíscum.

℣ The Lord be with you.

℟ Et cum spíritu tuo.

℟ And with your spirit.

℣ Orémus.

℣ Let us pray.

As the celebrant goes up to the altar, he prays in a low voice:

Aufer a nobis, quǽsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Take away from us, we beg, O Lord, our iniquities so that with pure minds we might merit to enter into your Holy of Holies. Through Christ our Lord. Amen.

Orámus te, Dómine, per mérita Sanctórum tuórum, quorum relíquiæ hic sunt, et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.

We pray to you, O Lord, through the merits of your Saints whose relics are here, and all the Saints, that you might deign to forgive all my sins. Amen.

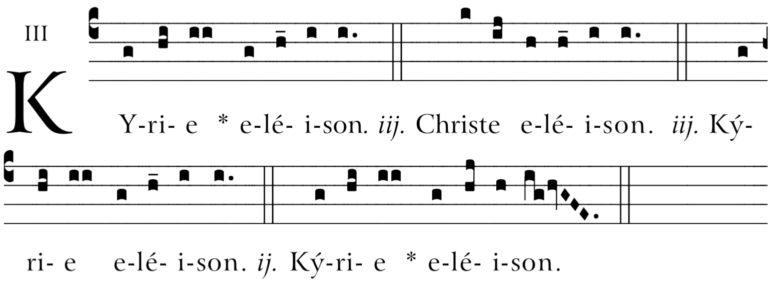
If incense is used, the celebrant blesses the incense:

Ab illo benedicáris, in cujus honóre cremáberis. Amen.

May you be blessed by him in whose honor you will be burned. Amen.

The celebrant incenses the altar, relics that are present, and the cross. Then the deacon or the server incenses the celebrant.

In a sung Mass, the choir sings the Kyrie*, alternating with the congregation:* ***Stand***



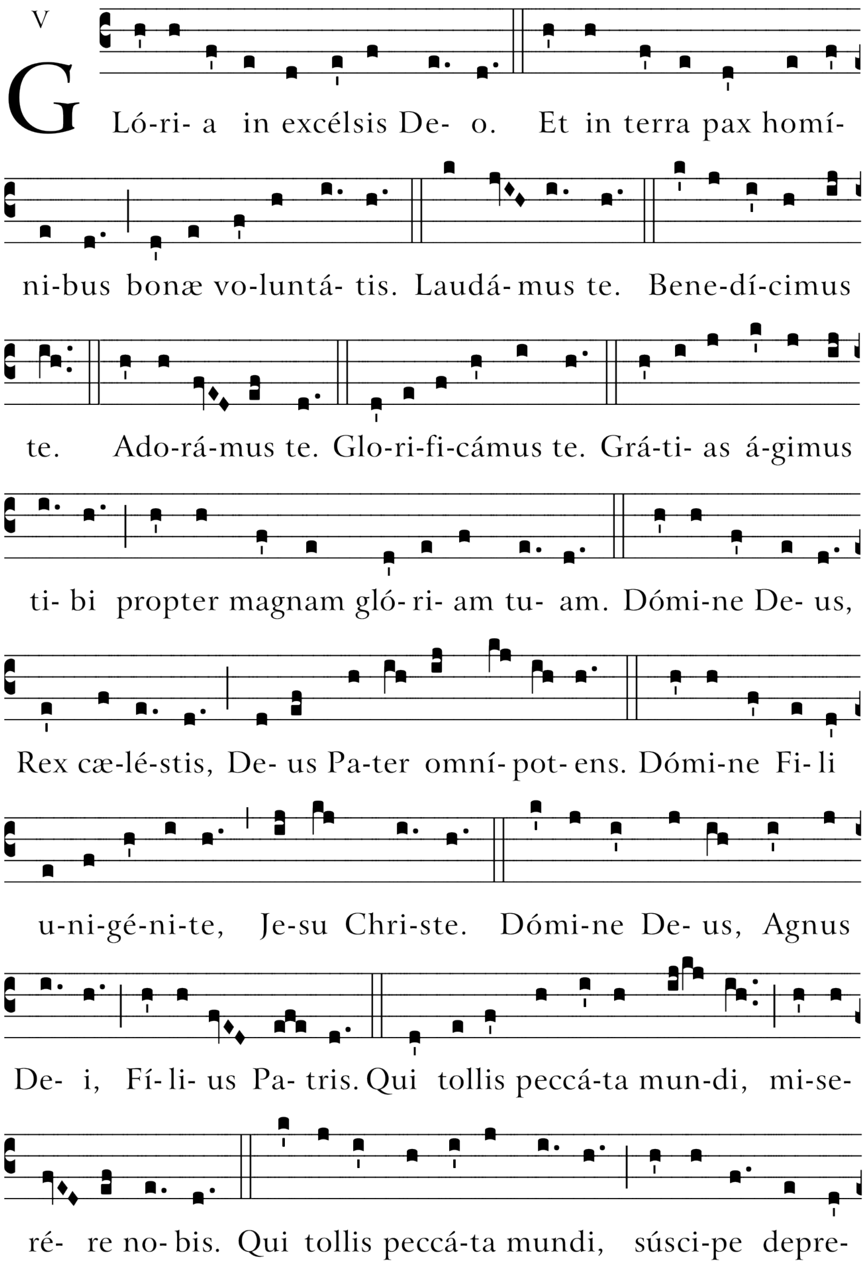
At the right side of the altar, the celebrant recites the Introit (proper to the day).

The celebrant recites the Kyrie*, alternating with the other ministers. In a solemn Mass, he stands at the right side of the altar. Otherwise, he stands at the center.*

℣ Kýrie, eléison.	℣ Lord, have mercy.
℟ Kýrie, eléison.	℟ Lord, have mercy.
℣ Kýrie, eléison.	℣ Lord, have mercy.
℟ Christe, eléison.	℟ Christ, have mercy.
℣ Christe, eléison.	℣ Christ, have mercy.
℟ Christe, eléison.	℟ Christ, have mercy.
℣ Kýrie, eléison.	℣ Lord, have mercy.
℟ Kýrie, eléison.	℟ Lord, have mercy.
℣ Kýrie, eléison.	℣ Lord, have mercy.

In some Masses, the Gloria *is sung (alternating between the choir and the congregation), or the celebrant recites it:*

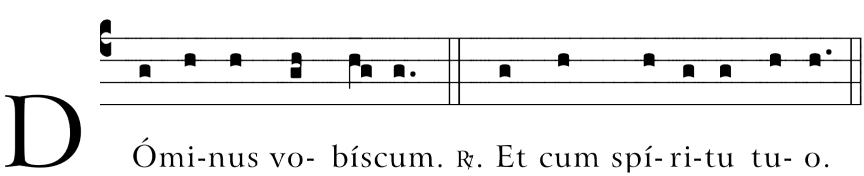
At Sung Mass: Stand





Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

The celebrant kisses the altar, faces the congregation and offers the greeting to which they respond:



(*The Lord be with you. ℟ And with your spirit.*)

Orémus. Let us pray.

Then the celebrant prays the Collect (proper to the day). At the conclusion, the congregation responds Amen*:*



(*Forever and ever. ℟ Amen.*)

At Sung Mass: Sit

The Epistle (proper to the day) is chanted or read. If the celebrant reads the Epistle, at the conclusion the servers respond:

Deo grátias.

Thanks be to God.

In a sung Mass, the choir sings the Gradual and the Alleluia or Tract (both proper to the day).

If they are not sung, the celebrant reads the Gradual and the Alleluia or Tract (both proper to the day).

If incense is used, the celebrant blesses the incense:

Ab illo benedicáris, in cujus honóre cremáberis. Amen.

May you be blessed by him in whose honor you will be burned. Amen.

If the celebrant will chant or read the Gospel, he stands at the center of the altar and prays:

Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ Prophétæ cálculo mundásti

Cleanse my heart and my lips, O Almighty God, Who cleansed the lips of the Prophet Isaiah with a

ignito: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

burning coal. In Your gracious mercy deign so to purify me that I may worthily proclaim Your holy Gospel. Through Christ our Lord. Amen.

Jube, Dómine, benedícere. Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

Your blessing, Lord. May the Lord be in my heart and on my lips that I may proclaim his Gospel worthily and well. Amen.

In a solemn Mass, the deacon kneels and prays:

Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ Prophétæ cálculo mundásti ignito: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Cleanse my heart and my lips, almighty God, who cleansed the lips of the Prophet Isaiah with a burning coal. In your gracious mercy deign so to purify me that I may worthily proclaim your holy Gospel. Through Christ our Lord. Amen.

He then asks the celebrant for a blessing:

℣ Jube, domne, benedícere.

℣ Your blessing, Father.

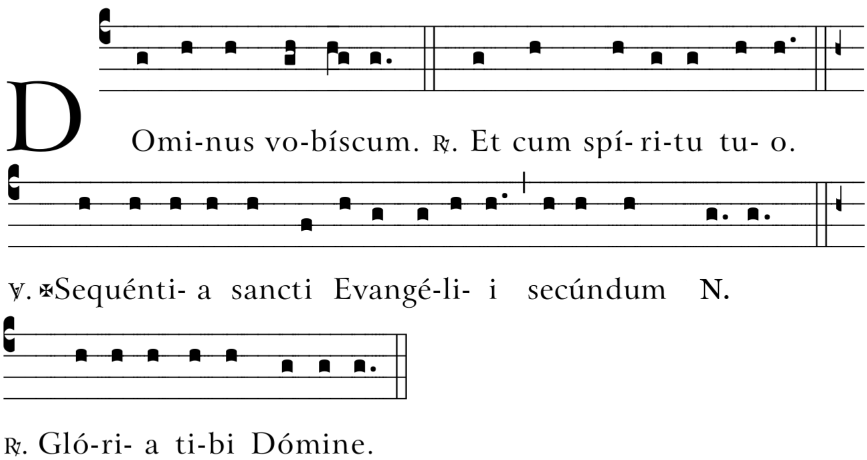
℟ Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties Evangélium suum. In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

℟ May the Lord be in your heart and on your lips that you may proclaim his Gospel worthily and well. In the name of the Father and of the Son and of the Holy Spirit. Amen.

The deacon and other ministers process to the place where the Gospel will be chanted.

Stand

The deacon or the celebrant chants or speaks the Gospel dialogue with the congregation:



(*The Lord be with you.* ℟ *And with your spirit.* ℣ *A continuation of the Holy Gospel according to* *N.* ℟ *Glory to you, O Lord.*)

The deacon or the celebrant begins the Gospel (proper to the day). At the end of the Gospel, the celebrant kisses the book, saying:

Per evangélica dicta, deleántur nostra delícta.	Through the words of the Gospel may our sins be wiped away.

In a solemn Mass, the deacon incenses the celebrant.

If the celebrant has read the Gospel, the server responds:

Laus tibi, Christe.	Praise to you, Lord Jesus Christ.

A homily may be preached.

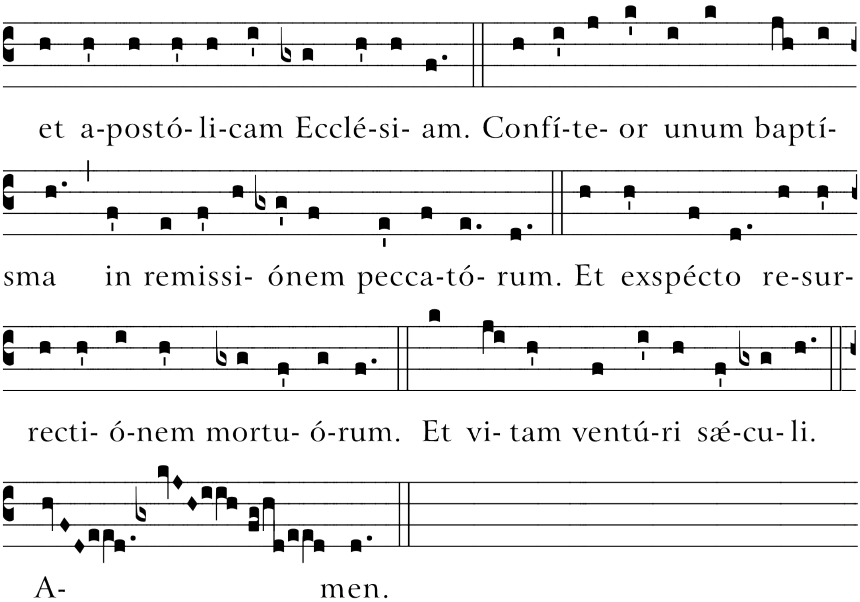
For the Homily: Sit

In some Masses, the Creed is sung (alternating between the choir and the congregation) or the celebrant recites it: ***Stand***



Genuflect through: **Et homo factus est**


Sancto ex Ma-rí- a Vírgi-ne: Et homo factus est. Cru-
ci- fí- xus ét- i- am pro nobis: sub Pónti- o Pi-lá-to pas-
sus, et sepúl- tus est. Et re-surré-xit térti- a di- e, se-cún-
dum Scriptú- ras. Et ascéndit in cæ- lum: se-det ad déxte-
ram Pat- ris. Et í-te-rum ventú-rus est cum gló- ri- a, ju-
di-cá-re vi-vos et mórtu- os: cu-jus regni non e-rit fi- nis.
Et in Spí-ri-tum Sanctum, Dóminum, et vi-vi-fi-cántem:
qui ex Patre Fi- li- óque pro- cé-dit. Qui cum Patre et
Fí- li- o simul ado-rá-tur, et conglo-ri- fi-cá-tur: qui lo-
cú-tus est per Prophé-tas. Et unam sanctam cathó- li-cam



I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

The Mass of the Faithful

The celebrant kisses the altar, faces the congregation and offers the greeting to which they respond:



(*The Lord be with you. ℟ And with your spirit.*)

Orémus. Let us pray. ***Sit***

In a sung Mass, the choir sings the Offertory Antiphon (proper to the day).

The celebrant recites the Offertory Antiphon (proper to the day) and then offers the bread:

Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerabílibus peccátis, et offensiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúunctis: ut mihi et illis profíciat ad salútem in vitam ætérnam. Amen.

Accept, holy Father, almighty and eternal God, this immaculate victim, which I, your unworthy servant, offer to you, my God, living and true, for my uncountable sins, offenses, and omissions and for all those who are standing here but also for all faithful Christians living and dead, that it may effectively gain for me and for them salvation and eternal life. Amen.

The deacon and subdeacon or the celebrant prepare the chalice at the right side of the altar:

Deus, qui humánæ substántiæ dignitátem mirabíliter condidísti et mirabílius reformásti: da nobis, per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fíeri dignátus est párticeps, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sǽcula sæculórum. Amen.

O God, who wondrously created the dignity of our human nature and more wondrously restored it, grant that through the mystery of this water and wine we may come to share in the divinity of him who humbled himself to share in our humanity, Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

The celebrant (with the deacon) offers the chalice:

Offérimus tibí, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat. Amen.

We offer to you, O Lord, this chalice of salvation, begging your clemency, that, in the sight of your divine majesty, it may rise up with the odor of sweetness for our salvation and that of the whole world. Amen.

The celebrant bows and prays:

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

Then the celebrant blesses the gifts:

Veni, Sanctificátor omnípotens ætérne Deus: et bénedic hoc sacrifícium, tuo sancto nómini præparátum.

Come, O Sanctifier, almighty and eternal God, and bless this sacrifice prepared for the honor of your holy name.

If incense is used, the celebrant imposes and blesses the incense, saying:

Per intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus benedícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

Through the intercession of blessed Michael the Archangel, standing at the right of the altar of incense, and all his elect, may the Lord deign to bless this incense and, in the odor of sweetness, to accept it. Amen.

The celebrant incenses the gifts with three signs of the cross and with three circles, saying:

Incénsum istud a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

May this incense, blessed by you, rise up to you, O Lord, and let your mercy come down upon us.

Having incensed the gifts, the celebrant proceeds to incense the altar while praying Psalm 140:

Ps. 140:2–4: Dirigátur, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sacrifícium vespertínum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

Ps. 140:2–4: May my prayer be brought up, O Lord, like incense in your sight, the raising of my hands like an evening sacrifice. Lord, place a guard on my mouth, and a door of watchfulness at my lips, that my heart may not sink down into words of malice, making excuses for sins.

If incense is used, as the celebrant returns the thurible, he prays:

Accéndat in nobis Dóminus ignem sui amóris, et flámmam ætérnæ caritátis. Amen.

May the Lord enkindle in us the fire of his love and the flame of eternal charity. Amen.

At the right side of the altar, the celebrant washes his hands, praying:

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabília tua. Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus: ánimam meam, et cum viris sánguinum vitam meam. In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus. Ego autem in innocéntia mea ingréssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

I will wash my hands among the innocent and draw near to your altar, O Lord. That I may hear the voice of praise and recount all your wonders. O Lord, I have loved the splendor of your house and the place of your glory's dwelling. Do not destroy my soul with the wicked, O God, nor my life with men of blood. In whose hands are deceits; their right hand is full of gifts. But I have approached in my innocence; redeem me and have mercy on me. My foot stands on the right path; In your assembly I will bless you, O Lord.

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

At the center of the altar, the celebrant bows and prays:

Súscipe, Sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, re-

Receive, O holy Trinity, this oblation, which we offer to you in memory of the passion, resurrection,

surrectiónis, et ascensiónis Jesu Christi Dómini nostri, et in honórem beátæ Maríæ semper Vírginis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis profíciat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

and ascension of Jesus Christ our Lord and for the honor of blessed Mary ever Virgin, blessed John the Baptist, and the holy Apostles Peter and Paul, of these and all the saints, that it might bring them honor and us salvation and that they whose memory we recall on earth might deign to intercede for us in Heaven. Through the same Christ our Lord. Amen.

The celebrant kisses the altar, turns and says:

Oráte fratres: *He continues quietly:* ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.

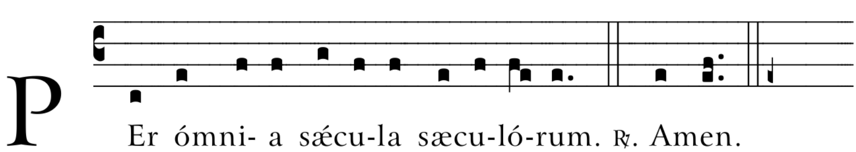
Pray brethren, *He continues quietly:* that my sacrifice and yours may be acceptable to God, the almighty Father.

The ministers respond:

Suscípiat Dóminus sacrifícium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his holy Church.

The celebrant prays the Secret Prayer, (proper to the day). At the conclusion, the congregation responds Amen*:*



(*Forever and ever. ℟ Amen.*)

At Sung Mass: Stand

The Preface Dialogue between the celebrant and the congregation:

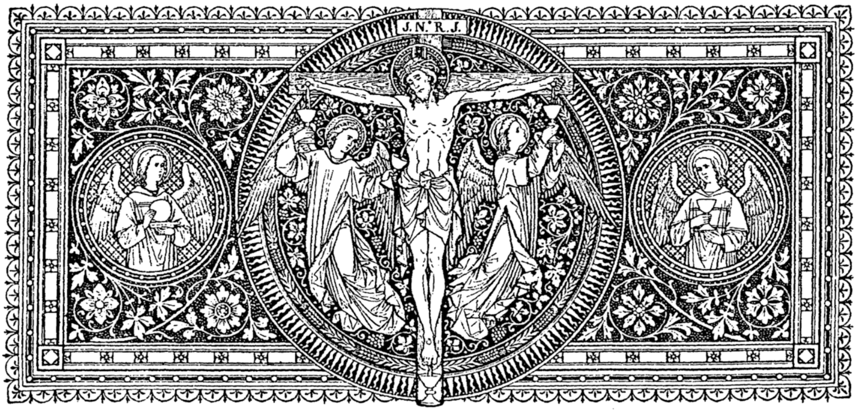


(*The Lord be with you. ℟ And with your spirit. ℣ Lift up your hearts. ℟ We lift them up to the Lord. ℣ Let us give thanks to the Lord our God. ℟ It is right and just.*)

After the Preface (changeable), the choir begins the Sanctus*, which the congregation continues or the celebrant recites it:*



Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. ***Kneel***



Praying in a low voice, the celebrant begins the Canon of the Mass:

Te ígitur, clementíssime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc dona, hæc múnera, hæc sancta sacrifícia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N. et Antístite nostro N. et ómnibus orthodóxis, atque cathólicæ et apostólicæ fídei cultóribus.

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N. our Pope and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Meménto, Dómine, famulórum famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis, pro se, suísque ómnibus: pro

Remember, Lord, your servants N. and N. and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them, for the redemption of their souls, in hope of

redemptióne animárum suárum, pro spe salútis, et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

health and well-being, and paying their homage to you, the eternal God, living and true.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomǽi, Matthǽi, Simónis et Thaddǽi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all your Saints: we ask that through their merits and prayers, in all things we may be defended by your protecting help. Through the same Christ our Lord. Amen.

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quǽsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. Through Christ our Lord. Amen.

Quam oblatiónem tu, Deus, in ómnibus, quǽsumus, benedíctam, adscríptam, ratam, ratio-

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every re-

nábilem, acceptabilémque fácere dignéris: ut nobis Corpus, et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

spect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

Qui prídie quam paterétur, accépit panem in sanctus ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes:

On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying: Take this, all of you and eat of it,

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

The celebrant genuflects and elevates the Host for adoration.

Símili modo postquam cœnátum est, accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas: item tibi grátias agens, benedíxit, dedítque discípulis suis, dicens: Accípite, et bíbite ex eo omnes:

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: Take this, all of you, and drink from it,

HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET ÆTÉRNI TESTAMÉNTI: MYSTÉRIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.

FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, THE MYSTERY OF FAITH, WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS.

The celebrant genuflects, saying:

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

As often as you do these things, you do them in memory of me.

He elevates the chalice for adoration.

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis necnon et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ, et Cálicem salútis perpétuæ.

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrifícium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrifícium, immaculátam hóstiam.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

Súpplices te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne sacrosánctum Fíii tui, Corpus, et

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the al-

Sánguinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

tar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing. Through the same Christ our Lord. Amen.

Meménto étiam, Dómine, famulórum famularúmque tuárum N. et N. qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis.

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace.

Ipsis, Dómine, et ómnnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

The celebrant begins in a louder voice: Nobis quoque peccatóribus *He continues quietly:* fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quǽsumus, largítor admítte. Per Christum Dóminum nostrum.

The celebrant begins in a louder voice: To us, also, your servants, who, though sinners, *He continues quietly:* hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all your Saints: admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

Per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et præstas nobis.

Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor, et glória.

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

The celebrant concludes the Canon, to which the congregation responds Amen*:*



(*Forever and ever. ℟ Amen.*)

At Sung Mass: Stand

The celebrant begins the Our Father*:*

Orémus.

Let us pray.

Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

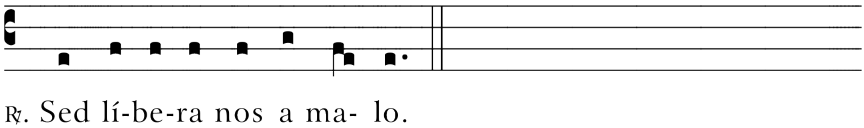
At the Savior's command and formed by divine teaching, we dare to say:

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris…

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us…

The congregation concludes:



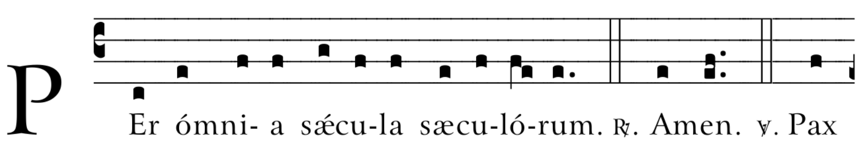


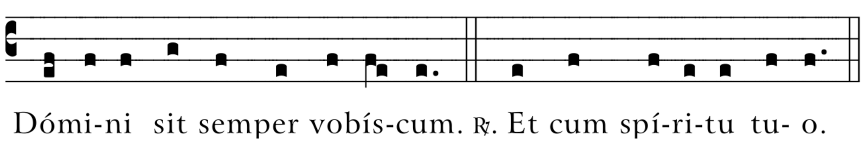
(*and lead us not into temptation; ℟ But deliver us from evil.*)

As he takes the paten and breaks the Host, the celebrant prays:

Líbera nos, quǽsumus, Dómine, ab ómnibus malis, prætéritis, præséntibus, et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus,

Deliver us, Lord, we pray, from every evil, past, present, and future, and, by the intercession of the blessed and glorious Mary ever Virgin, the Mother of God, with your Blessed Apostles Peter and Paul, and Andrew, and all the Saints, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress. Through the same Christ our Lord, your Son, who lives and reigns with you in the unity of the Holy Spirit, God





(*Forever and ever. ℟ Amen. ℣ The peace of the Lord be with you always. ℟ And with your spirit.*)

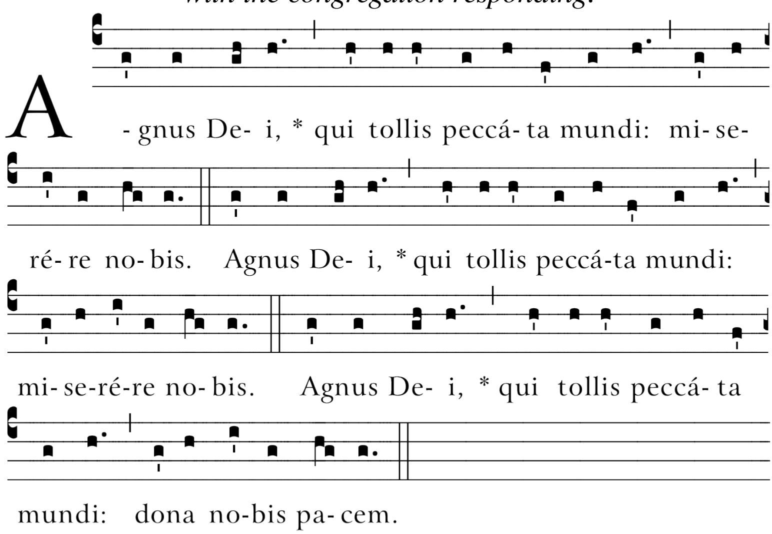
At Sung Mass: Kneel

As he places a particle of the Host in the chalice, the celebrant prays:

Hæc commíxtio et consecrátio Córprois et Sánguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it. Amen.

In a sung Mass, the choir sings the invocations of the Agnus Dei*, with the congregation responding:*



The celebrant recites the Agnus Dei*:*

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, you take away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccáta munid: miserére nobis.

Lamb of God, you take away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, you take away the sins of the world, grant us peace.

The celebrant prays:

Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta mea, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sǽcula sæculórum. Amen.

Lord Jesus Christ, who said to your Apostles, Peace I leave you, my peace I give you, look not on my sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign, God, for ever and ever. Amen.

In a solemn Mass, the celebrant gives the Pax *to the deacon.*

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in sǽcula sæculórum. Amen.

Lord Jesus Christ, Son of the living God, who by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world; free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you, who with the same God the Father and the Holy Spirit live and reign, God for ever and ever. Amen.

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsúmo, non mihi provéniat in judícium et con-

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your lo-

demnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sǽcula sæculórum. Amen.

ving mercy be for me protection in mind and body, and a healing remedy, who live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever. Amen.

As he genuflects before taking the Host, the celebrant says:

Panem cæléstem accípiam, et nomen Dómini invocábo.

I will take the bread from Heaven and call on the name of the Lord.

Before consuming the Host, the celebrant says three times:

Dómine, non sum dignus, *He continues quietly:* ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy *He continues quietly:* that you should enter under my roof, but only say the word and my soul shall be healed.

Then, the celebrant consumes the Host, having prayed:

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

May the Body of our Lord Jesus Christ keep my soul safe for eternal life. Amen.

As he gathers any particles of the Host that may have fallen on the corporal and prepares to drink from the chalice, the celebrant prays:

Quid retríbuam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

What repayment shall I make to the Lord for everything which he has given me? I will take the chalice of salvation and call on the name of the Lord. Praising him, I will call upon the Lord, and I will be saved from my enemies.

Then, the celebrant drinks from the chalice, having prayed:

Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

May the Blood of our Lord Jesus Christ keep my soul safe for eternal life. Amen.

The celebrant turns toward the congregation and shows them the Host, saying:

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Behold the Lamb of God, behold him who takes away the sins of the world.

The congregation says the following three times, striking their breast each time:

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

In a sung Mass, the choir sings the Communion Antiphon (proper to the day).

Norms for the Reception of Holy Communion

For Catholics:

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to

receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians:

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion:

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians:

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Holy Communion is normally received kneeling and on the tongue. Standing is possible for someone who has difficulty kneeling. If it is not possible for someone who would like to receive Communion to approach, please notify the celebrant so that he can bring Communion to that person. As he gives Holy Communion to each person, the celebrant prays the following prayer. The communicant does not say Amen.

Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ keep your soul safe for eternal life. Amen.

After distributing Holy Communion, the celebrant returns to the altar to purify the vessels. While purifying the vessels, the celebrant prays:

Quod ore súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta: Qui vivis et regnas in sǽcula sæculorum. Amen.

May your Body, O Lord, which I have eaten, and your Blood, which I have drunk, stick to my innards, and grant that in me, whom your pure and holy Sacraments have made new, there may not remain the stain of sins, who live and reign for ever and ever. Amen.

The celebrant stands at the right side of the altar and recites the Communion Antiphon (proper to the day). He then returns to the center of the altar, kisses it, and faces the congregation.

At Sung Mass: Stand



(*The Lord be with you. ℟ And with your spirit.*)

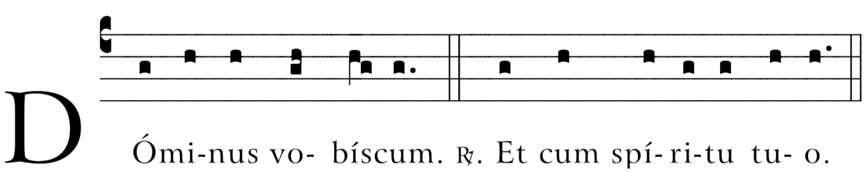
Orémus. Let us pray.

Then the celebrant prays the Prayer after Communion (proper to the day). At the conclusion, the congregation responds Amen*:*



(*Forever and ever. ℟ Amen.*)

The celebrant returns to the center of the altar, kisses it, and faces the congregation.



(*The Lord be with you. ℟ And with your spirit.*)

The deacon or the celebrant dismisses the congregation:



(*Go forth, the Mass is ended. ℟ Thanks be to God.*)

The celebrant bows and prays:

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrifícium, quod óculis tuæ majestátis in indígnus óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

May the offering of my service please you, O holy Trinity, and grant that this sacrifice which I, though unworthy, have offered before the eyes of your majesty, may be acceptable to you, and that, by your mercy, it may atone for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

The celebrant turns and blesses the congregation:

At Sung Mass: Kneel

Benedícat vos omnípotens Deus, Pater, et Fílius, et Spíritus Sanctus.

May almighty God bless you, the Father, and the Son, and the Holy Spirit.

℟ **Amen.**

℟ **Amen.**

The celebrant reads the Last Gospel: ***Stand***

Dóminus vobíscum.

The Lord be with you.

℟ **Et cum spíritu tuo.**

℟ **And with your spirit.**

Inítium sancti Evangélii secúndum Joánnem.

The beginning of the holy Gospel according to John.

℟ **Glória tibi, Dómine.**

℟ **Glory to you, O Lord.**

In princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ip-

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and wi-

so factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. ***Genuflect:*** ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiæ et veritátis.

℟ Deo grátias.

thout him nothing was made that was made. In him was life, and the life was the light of men, and the light shines in the darkness, and the darkness has not grasped it. There was a man sent by God whose name was John. He came for testimony, that he might give testimony about the light so that all might believe through him. He was not the light but to give testimony about the light. There was the true light which enlightens every man coming into this world. He was in the world, and the world was made through him, and the world did not recognize him. He came to his own home, and his own did not receive him. But to as many as did receive him, he gave the power to become the children of God, to those who believe in his name, who have been born not by blood, nor by the will of the flesh, nor by the will of a man, but of God. ***Genuflect:*** AND THE WORD WAS MADE FLESH and dwelt among us, and we have seen his glory, glory like that of the Only-begotten Son of the Father, full of grace and truth.

℟ Thanks be to God.

Following a Low Mass, the following prayers may be said:

Kneel

℣ Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.
℟ Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Hail Mary *is said three times.*

Hail, Holy Queen, **Mother of Mercy, our life, our sweetness, and our hope. To thee to we cry, poor banished children of Eve. To thee do we send up our sighs, mouring and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.**

℣ Pray for us, O holy Mother of God.

℟ That we may be made worthy of the promises of Christ.

℣ Let us pray.

O God, our refuge and our strength, look down with mercy upon the people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of the blessed Apostles Peter and Paul, and of all the saints, in Thy mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our Holy Mother the Church. Through the same Christ Our Lord.

℟ Amen.

Saint Michael the Archangel, **defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.**

℣ Most Sacred Heart of Jesus,
℟ Have mercy on us.
℣ Most Sacred Heart of Jesus,
℟ Have mercy on us.
℣ Most Sacred Heart of Jesus,
℟ Have mercy on us.

